

REPRESENTATION

Of the Judgements of

MINISTERS

OF THE

G O S P E L

Within the

PROVINCE of L O N D O N.

Contained

In a Letter from them to the General
and his Councell of War.

Delivered to his EXCELLENCE by
some of the Subscribers, Jan. 18. 1649.

Proverbs 24. 11, 12.

*If thou forbear to deliver them that are drawn unto death,
and those that are ready to be slain :*

*If thou sayest, Behold we know it not ; doth not he that pon-
dereth the heart consider it ? and he that keepeth thy soul,
doth not he know it ? and shall not he render to every man
according to his works ?*

Printed at London, and Re-printed at Edinburgh by Evan Tyler
Printer to the Kings most Excellent Majestie, 1649.

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A
L E T T E R

From

Ministers of the Gospel within the
Province of L O N D O N , whose
Names are Subscribed :

Delivered to His Excellency by some of the Sub-
scribers, *January* 18. 1649.

With desire to have it communicated to the Generall Coun-
cell of the A R M Y .

*May it please your Excellency, with those of your
Councell :*



Whereas of late divers Applications have been made, as well in writing as by verball Mes-
sages, inviting the Ministers of *London*, or
some of them, to meet with the Officers
of the Army, in their consultations about
matters of Religion ; We, Ministers of the
Gospel within the Province of *London*,
hold it our Dutie, as then to refuse any such meeting as was
proposed ; so now to give your Lordship and your Councell
the Reasons of that Refusal, least by our silence we should
seem to be wanting in that ingenuity and Candor which be-
comes all, but especially the Ministers of Jesus Christ. And
understanding that some of our Brethren, at one Conference
before your Lordship and some of your Councell, (*a*) and at
another with some of your chief Officers, (*b*) have already
manifested

(*a*) Mr.
Marshall,
Mr. Calamy,
Mr. Whi-
takers.
Mr. Sedg-
wick, &c.
(*b*) Mr.
Whitaker.
Mr. Calamy,
Mr. Ash,
&c.

manifested their dislike, both of your late Actions towards many of the Worthy Members of the Honourable House of Commons, and what likewise you have published in your late Remonstrance and Declaration, as your intention for settling the Affairs of the Kingdom, (as we were informed by some of them, and willed thus to signifie,) We thought fit hereby to manifest our Concurrence with those our Reverend Brethren; Humbly desiring, That while we use that Plainesse and Freedom which becometh the Abassadors of Christ, this our performance may not be misinterpreted, either as a transgressing the Law of Christian meeknesse, or an exceeding the Bounds of Ministeriall liberty; We being commanded to cry aloud, and to lift up our voices as Trumpets, to shew the People their Transgressions, and the house of *Jacob* their sins.

Had a Conference been desired with us onely to have given you resolution, whether the wayes wherein at the present you are walking, are agreeable to the Word of God, (which Case indeed had been sutable for private persons to have propounded, and for Ministers of the Gospel to have resolved) We should most willingly and freely have delivered our Judgements (as our forementioned Brethren have done.) concerning these your practises; and have given you this our Advice, grounded upon Scripture; Namely, That in stead of proceeding further in such unwarrantable courses, you should have testified your timely and godly sorrow for what (so clearly against the direct Rule of the Word) you have already acted.

And if onely for the clearing of this Case, a Conference had been desired, It was from the first professed that we should be ready and willing to meet, where and with whomsoever, to assert and maintain our Judgement therein. But as if the justnesse of your way were already granted by us; We were onely invited to contribute our assistance in prosecution of what you had undertaken, which we conceive to be out of your Sphere; And for us to have joyned in any consultation of this nature, would have made us accessary unto them; guilty of the evil which is in them, and even *partakers of other mens sinnes*,

1 Tim. 5. 22

2 Thel. 5. 22

all appearance of evil, and have no fellowship with the unfruit-

unfruitfull works of darknesse, but reprove them rather. Ephes. 5. 11.

It is already sufficiently known (besides all former miscarriages) what Attempts of late have been put in practice against lawfull Authority: Especially by your late Remonstrance, and Declaration published in opposition to the proceedings of Parliament; As also by seizing and imprisoning the Kings person, without the knowledge and consent of Parliament, and by that late unparalleled violence offered to the Members of it, forcibly hindering above one hundred of them (if we mistake not the number) from sitting in Parliament, Imprisoning many of their Persons; though many of them are known to us to be men of eminent Worth and Integrity, and who have given most ample Testimony of their reall Affections to the good of the Kingdom; and besides all this, there is an intent of Framing and contriving a new module, as well of the Laws and Government of the Kingdom, as of the Constitution of a new kinde of *Representative* (as you call it) in stead of this and all future Parliaments; and this to be Subscribed throughout the Kingdom, under the notion of an *Agreement of the People*; as is Declared in your late Remonstrance, of November, 16. 1648. page 67. All which practices we cannot but judge, to be manifestly opposite to the lawfull Authority of those Magistrates, which God hath set over us, and to the Duty and Obedience, which by the Lawes of God and Man, and by our manifold Oathes and Covenants, we stand obliged to render to them. And therefore we judge it our Duty, rather to testify our utter dislike, and detestation, then to give any (though but implicate and interpretative) approbation of them.

We remember the advice of *Solomon*, *Fear thou the Lord, and* Prov. 24. 21. *the King, and meddle not with them that are given to change;* And that of *Paul*, *Withdraw from every Brother that walketh* 2 Thes. 3. 6. ** disorderly, and not according to the Traditions Which you have* Tit. 3. 1. *received of us: Of which this is one, Put them in minde to be subject to Principalities and Powers, and to obey Magistrates: And, Let every soul be subject to the higher Powers, for there is no power but of God, the Powers that be, are Ordained of God: whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation.* The fear of God therefore (whose Ordinance is

violated, when Magistracy is opposed) makes us afraid of meddling with those who without any colour of Legall Authority, meerly upon the presumption of Strength, shall attempt such Changes as these are. And We cannot but be deeply affected with grief and astonishment, to see that an Army, raised by Authority of Parliament, for the preservation of the Priviledges thereof, and of our Religion, Laws and Liberties, should contrary to their Trust, and many Ingagements, do that which tends to the manifest subversion of them all.

We have not forgotten those declared Grounds and Principles, upon which the Parliament first took up Arms, and upon which We were induced to joyn with them; (from which We have not hitherto declined, and We trust through Gods grace never shall.) We remember, That when the King, with a multitude of Armed men, demanded but a small number (in comparision of those now secluded by you) of the Members of Parliament: It was deemed such an horrid violation of their Priviledges, and an act so injurious, and destructive to the good of the Kingdom, as had not (then) any precedent or parallel; And of what nature it was judged to be, by a Parliament then free and full, may appear by the Order of the House of Commons of *January 3. 1641.* When, hearing but of a purpose in the King to seize upon some of their Members, they Declared, "If any Person whatsoever, shall offer
"to Arrest, or Detain, the Person of any Member of this House,
"without first acquainting this House therewith, and receiving
"further Order from this House, That it is lawfull for such Member, or any Person to assist him, and to stand upon his or their
"Guard of Defence, and to make resistance, according to the
"Protestation taken to Defend the Priviledges of Parliament; and
"by the Declaration of *January 17. 1641.* That the Arresting
"of any Member of Parliament, by any Warrant whatsoever,
"without a Legall proceeding against them, and without consent
"of that House, whereof such Person is a Member, is against
"the Liberty of the Subject, and a breach of Priviledge of Parliament; And the Person which shall Arrest any of these Persons,
"or any other Member of the Parliament, is Declared a publick
"Enemy of the Common-wealth.

And this violation of their Priviledges, was that which did occasion

cession first a Guard, and was afterwards one Reason of raising an Army: But that an Army thus raised by their Authority, and for their Preservation, should now so far exceed that Act which was then esteemed without parallel, could hardly have been imagined by us, had not our eyes been Witnesses of it.

And although both Houses of Parliament (who are jointly together with the King, intrusted with the Supream Authority of the Kingdom) saw cause to take up Armes for their own Defence, against the attempts made upon them by the King and his evil Counsellours; and for the Preservation of the Protestant Religion established (which was then indangered by the growth of severall Errors and Innovations;) and for the securing of the Fundamentall Laws and Constitutions of the Kingdom, which they apprehended then to be undermined by severall illegall incroachments: Yet this cannot be pleaded as any justification or precedent for you (who, in reference to the Power of Magistracy, are but private persons) to usurp an Authority over King and Parliament, and to intermeddle with affairs which belong not to you. For the Laws of God, Nature, and Nations, together with the Dictates of Reason, and the common consent of all Casuists allow that to those which are intrusted with managing the Supream Authority of a State or Kingdom, which they do not allow to a multitude of private persons, though they have strength in their hands to effect it.

And moreover, although the Parliament thus took up Arms for the defence of their Persons and Priviledges, and the Preservation of Religion, Laws, and Liberties; Yet was it not their intention thereby to do violence to the Person of the King, or develt him of his Regall Authority, and what of right belongeth to him, (as appears by their many Declarations in that behalf:) Much lesse was it their purpose to subvert and overthrow the whole frame and fundamentall constitution of the Government of the Kingdom, or to give power and authority to any persons whatsoever so to do.

And therefore we apprehend our selves obliged thus to appear for the maintenance of our Religion, Laws and Liberties, together with the Constitution, Power and Priviledges of Parliament, and the settled Government of the Kingdom; both, on the one hand, against

against all Malignant Counsellors and Designes for the introduction of an Arbitrary and Tyrannical power in the King; and, on the other hand, against all irregular licentious proceedings of private Persons, tending to the subversion of them, and to the introduction of Anarchy, Confusion, Prophanesse, and Irreligion.

And we are the more strongly engaged thus to adhere firmly to these our former just Principles, by reason of the severall Oaths and Covenants generally taken throughout the Kingdom, as by the *Protestation of May 5. 1641.* wherein we do in the presence of

“ Almighty God promise, vow and protest, according to the duty
 “ of our Allegiance to maintain and defend with our lives, power
 “ and estates, His Majesties Royall Person, Honour and Estate, and
 “ the Power and Priviledges of Parliament. As also by the *Vow* and
 “ *Covenant*, wherein the Lords and Commons have declared, that
 “ there had been a treacherous and horrid design to surprize the
 “ Cities of *London* and *Westminster* with the Suburbs, and by
 “ Arms to force the Parliament: And finding by constant experience,
 “ that many wayes of force and treachery are continually attempted, &c. *Required*, That all that are true-hearted
 “ and lovers of their Country should binde themselves each to
 “ other in that sacred Vow and Covenant, wherein we declare our
 “ abhorring and detesting the said wicked and treacherous designe,
 “ and that we would according to our power and vocation oppose
 “ and resist the same, and all other of the like nature. And
 “ likewise by the *Solemn League and Covenant for the Reformation*
 “ *and defence of Religion, the Honour and Happinesse of the*
 “ *King, the Peace and Safety of the Kingdomes, &c.* “ Wherein
 “ we have Covenanted, That we will sincerely, really and constantly
 “ in our severall Vocations, endeavour to preserve the
 “ Rights and Priviledges of the Parliaments, and Preserve and
 “ Defend the Kings Majesties Person and Authority, in the preservation
 “ and defence of the true Religion, and Liberties of the
 “ Kingdoms; that the World may bear witnesse with our Con-
 “ sciences of our Loyalty, and that we have no thoughts or in-
 “ tentions to diminish His Majesties just power and greatnesse.

In all which obligations, though the matter of them may be in part, of Civil concernment, yet the bond and tye of an Oath and Covenant is Religious, sacred, and inviolable. Which though some
 may

may esteem no more then an *Almanack out of date*, yet we look upon it as the Oath of GOD, in whose Name we have sworn, and who will certainly require it at our hands.

We know with what a jealous eye, and severe hand, the LORD avenged the quarrel of his Covenant made by *Zedekiah* to the King of *Babylon*, though extorted from him, and prejudicial to him. *Shall he prosper* (saith God) *shall he escape, that doth such things? Or shall he break the Covenant, and be delivered? As I live, saith the Lord, seeing he despised the Oath by breaking the Covenant (when so, he had given his hand) he shall not escape. Therefore thus saith the Lord God, As I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even so will I recompense upon his own head.* We dare not therefore (when we have lift up our hands to the most High God) by the violation of a more righteous Oath, provoke the wrath of the LORD against us, who is the searcher of all hearts, and to whom we must give an Accompt at the Great Day.

Ezek. 17. 14.
15, 18, 19.

Instead therefore of joyning in Consultation with you; We do earnestly intreat you in the name of our Lord and Master Jesus Christ, whose Ambassadors we are, That you would commune with your own hearts, Consider the evil of your present wayes, and turn from them; Remember from whence you are fallen, and repent and do your first works. You were once honourable and precious in the eyes of us and others of Gods servants, while you kept in Gods way, and within your own spheare; you had our hearts, our help, and our Prayers for successe therein: But alas! you have eclipsed your own glory, and brought a Cloud over all your excellencies. You are now walking in by-paths of your own, wherein we dare not say, *The blessing of the Lord, be upon you, we blesse you in the name of the Lord, nor bid you God speed, lest we be partakers of your evil deeds.* Instead of preserving the Truth and purity of Religion and the Worship of God; we fear you are opening a door to desperate and damnable Errors and Heresies against the Truth of God, and to many licentious and wicked practices against the worship and ways of God. How is Religion made to stink by reason of your mis-carriages, and like to become a scorn and a reproach in all the Christian world? How are the faces of Gods faithfull servants covered with shame, and their hearts filled with sorrow and grief by reason thereof? How is the Golden

Pla. 129. 1. 8
2 John 7. 11.

Cord

Cord of Government broken in sunder? the Honour and Authority of Magistracy laid in the dust? How hath the Parliament, which sustained the force and opposition of professed Enemies for many years, been made contemptible and torn in pieces by professed friends in one day?

You cannot but know how fully and frequently Gods Word commandeth and inforceth obedience & submission to Magistrates, forbidding also and condemning, (and that under pain of damnation,) such practises as these of yours are. As likewise what severe threatnings and exemplary judgements from God have been denounced against, and inflicted on the Contemners and Opposers of this his Ordinance. You know what a Brand the Apostle *Jude* sets upon those that *despise dominion and speak evil of Dignities. Wo unto them* (saith he) *for they have gone in the way of Cain, and run greedily after the error of Balaam for a reward, and perished in the gain-saying of Corah.*

קדס
Or Saints. You know the sad examples of *Corah, Dathan, and Abiram* in their mutinous Rebellion, & Levelling design against Magistracy and Ministry, in the Persons of *Moses and Aaron, You take too much upon you* (saith he) *to Moses and Aaron* Seeing all the Congregation are holy. Wherefore then lift you up your selves above the Congregation of the Lord? Which *Moses* fears not to call *A gathering together against the Lord*, and warns the people to avoid their company, *Depart from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins*; After which the earth opened her mouth, and swallowed them up, with all that appertained to them: And yet there were in that Rebellion a considerable number of eminent men, *two hundred and fifty Princes of the Assembly, famous in the Congregation, men of Renown.*

Num. 16. 3.
11, 26. 32, 33
29. Verse 2.

And consonant to the tenour of the Scriptures herein, hath alway been the constant judgement and doctrine of Protestant Divines both at home and abroad, with whose judgements we do fully concur; disclaiming, detesting and abhorring the wicked and bloody Tenents and Practises of Jesuits, (the worst of Papists,) concerning the opposing of lawfull Magistrates by private Persons, and the murdering of Kings by any, though under the most specious and colourable pretences. Which Jesuiticall Principles and Counsels we fear, may have too great a concurrence with, if not an influence upon these late transactions.

Now

Now we desire you seriously, and as in the sight of God, to examine your own hearts and ways, and to deal with your selves as sometimes *Nathan* did with *David*. Put case some other party of men in the Kingdom, whose principles had not been concurrent with yours, should have attempted acts of such a nature, as those that you have performed; as seising the Kings Person, and removing him from place to place without and against his and the Parliaments consent: would it not have been judged by you an intolerable contempt both of his and their authority? Put case they and their confederates had attempted the removall of the Parliaments Guards, secured or inhibited a great number of their Members, contrived and promoted new Modules of their own, destructive to the being both of this and all other Parliaments, with other acts of the like nature; we appeal to your own consciences, what clamours and accusations against them would from your selves have proceeded. And if in other Persons you would condemn the Fact, the Lord grant you hearts to see *who are the men*. Was it once a crime of the highest nature, to endeavour the subversion of the fundamentall Laws of the Kingdom, to dissuade the calling, or perswade the dissolution of Parliaments; to countenance Arminians, or connive at Papists: and can it be now commendable to contrive the subversion of the whole Laws and Government of the Kingdom all at once; and instead of a few errors to allow, (as we fear some amongst you endeavour,) a total impunity, and universall Toleration of all Religions? *Be not deceived, God is not mocked*: He knows how frequently you condemn that as a great crime in others, which you would have accounted a virtue in your selves; But God who is no respecter of Persons alloweth no such rule. *Those who knowing the judgement of God, that they which commit such things are worthy of death; not only do the same things, but have pleasure in, (or consent with) them that do them, in judging another condemn themselves. And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgement of God? No surely, we are sure the judgement of God is according to truth, against them which commit such things, Who will render to every man according to his deeds; For there is no respect of persons with God.* *Rom. 2. 3. 1. 3. Ver. 2. 6. 11.*

We desire that you would not be too confident on former Suc-

cesses. If God have made you prosper while you were in His way, this can be no warrant for you to walk in wayes of your own, and promise your selves Successe therein; Nay, if through Gods permission (for reasons best known to himself) you have had or may have Successe in an evil way, yet is it no justification thereof, nor encouragement to proceed therein. Yea, you know, that it is one of the greatest Judgements, when God suffers men to prosper in sinfull courses. Wise Solomon tels us from his own experience, that there be sometimes just men to whom it happeneth according to the Work of the wicked; again, There be wicked men to whom it happeneth according to the Work of the righteous: There is a just man that perisheth in his righteousness, and there is a wicked man that prelongeth his life in his wickednesse: But, because sentence against an evil work is not executed speedily, shall therefore the heart of the sonnes of men be fully set in them to do evil? God forbid.

Eccles. 8. 14.

Eccles. 7. 15.

Eccles. 8. 11.

1 Sam. 24. 4.

6, 7, 13.

1 Sam. 26.

8, 9.

And therefore the Providence of God (which is so often pleaded in justification of your wayes) is no safe rule to walk by, especially in such acts as the Word of God condemns. God doth not approve the practise of whatsoever his Providence doth permit. When David, in the cave, had an opportunity to destroy Saul, (who was then in actual pursuance of him for his life,) Davids men make use of such an Argument from Providence, Behold, say they, the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand that thou mayest do to him as it shall seem good unto thee, but David neither durst himself, nor would permit his men to make use thereof; but saith, The Lord forbid that I should do this thing unto my Master the Lords Anointed, to stretch forth my hand against him. Again, when David found Saul sleeping in his Trench, behold a Providence (might Abisbai have said) God, saith he, hath delivered thine enemy into thine hand this day, now therefore let me smite him, &c. No, saith David, Destroy him not; for who can stretch forth his hand against the Lords Anointed and be guiltless? But if, to follow Providence, had bin a sufficient warrant; David should have taken another course. In summe, if this be a good warrant, nothing can be a sin, for nothing can come to passe at all, unlesse the permissive Providence of God afford an opportunity.

Nor

Nor is it safe to be guided by Impulses of Spirit, or pretended impressions on your hearts, without or against the rule of Gods written Word. For by this means the temptations of Satan, and the motions of Gods spirit will be put in equall ballance. And we desire you likewise to consider, whether any History, sacred or profane, recordeth any example of an impulse of spirit falling upon Multitudes of Persons at the same time, putting them all at once upon performances contrary to morrall Precepts; as also, whether such Persons who are acted by an impulse of spirit, can Command others who want it, (nay, who do not so much as pretend to have it) to do that unto, which themselves pretend to be so incited? We know that it is the duty of Christians, to try such instigations by the Word of God, and examine how well they agree thereunto, that they may accordingly judge, whether it be the voice of God, or the voice of Satan, and of their own corrupt hearts, that prompteth them. *To the Law and to the Testimony, if they speak not according to this Word, it is because there is no light in them.* The Apostle Peter directs the Jews to whom he wrote, to adhere to the word written, as to a more sure Word of Prophecy. By the same Rule, whereof we must try the spirits, we must also try the impulses of spirit, otherwise we do exceedingly strengthen the devils hands against our own souls, and tempt him to tempt us.

Isa. 28. 20.

2 Pet. 1. 19.

If beyond all this you plead Necessity of doing thus, least what you pretend as a glorious work, might else miscarry, and therefore venture on these wayes, which are by your selves confessed to be *irregular and not justifiable*; We answer, that no necessity can oblige a man to sinne; God stands not in need of our sin to carry on his own work. *Will ye speak wickedly for God, and talk deceitfully for him?* saith Job.

Job 13. 7.

And yet this Plea of necessity is of the lesse weight in your case, because, we fear, the ends you aim at, are no more justifiable then the means you use; and the necessity pleaded is either merely pretended, or at least contracted by your own miscarriages.

But if at any time a Precept of God may be dispensed with upon a Necessity: Yet, we suppose your selves will grant, That this necessity must be Absolute, Present, and Clear; not Doubtful, Uncertain, and Conjectural, as that which is alledged in your case must needs be, it being discerned onely by your selves and your own

party

party. It is most apparent to us, that there was of late no necessity at all of these your irregular practices; the Parliament being (till forced by you) full and free, acting what was Covenanted for; and (if we mistake not) what was agreed upon long before by the Parliaments of both Kingdoms. Besides, you have engaged your selves by an Oath to preserve his Majesties person, and the Priviledges of Parliament; and this is most clear, That no Necessity can justifie Perjury, or dispence with lawful Oaths; That dreadful *flying Roll* being ready to seise upon him that *sweareth falsely by the Name of God*. An example of which severe judgement from God, for the violation of an Oath, you haue in *Saul*, who though he did out of a good intention, *in his zeal to the children of Israel*, slay the *Gibeonites* (a people formerly accursed, and who had fallaciouly procured a Covenant from *Joshua* above two hundred years before) yet for *Sauls* breaking of that Covenant, was the whole Kingdom of Israel, and his posterity in particular, most severely punished by God.

Zech. 5. 4.

2 Sam. 21.

3, 2, 6.

Luke 3. 14.

Numb. 32.
23.

1 Pet. 4. 15.

We do therefore upon the whole matter, seriously beseech you, as in the sight of God, to recede from these evil wayes, and contain your selves within your own bounds, to learn *John Baptists* Lesson for Soldiers, *Do violence to no man* (or, put no man in fear) *neither accuse any man falsely, and be content with your wages*. But if you persist in these wayes, *behold, you have sinned against the Lord, and be sure your sin will finde you out*; and take heed, lest, when the hand of God shall overtake you, and turn the wheel upon you, you be found to suffer both *as evil doers, and as busie-bodies in other mens matters*.

Mr. Peters,
&c.

And when you shall thus return to your duty; as we shall have cause to blesse God for it, so we shall not need to fear those threatnings which some of us have received (we say not from your selves, yet) from Messengers directed (as they informed us) immediately from your selves, to some of us, That *if we persist to stir up the people to Sedition* (for so it seems our bewailing your sins before the Lord, is interpreted) *and Soldiers do us a mischief, we may thank our selves*; That *if there follow another War, you will give quarter to none that stands against you*; That *you will spare neither man, woman, nor child, English or Stranger*. But if these our Exhortations prevail not, we have discharged our duty, and, we hope, *delivered our own souls*; and

if

if it be our portion to suffer, we trust we shall suffer *as Christians*, Ezek. 33-9.
 and for well-doing, and that *such sufferings shall be acceptable* 1 Pet. 4-16
 With God; in whose sight the death of his Saints is precious; *Who* 1 Pet. 3-17
when he maketh inquisition for blood, forgetteth not the cry of 1 Pet. 2-20.
the humble; and though some of us were told by one of the Mes- Psal. 116-15.
 sengers sent from you, That if we put our selves upon suffering, Mr. Peters.
 we shall have suffering enough: yet we know, That the God whom Dan. 3-17.
 we serve is able to deliver us: To whom, in the discharge of our 2 Pet. 4-19.
 duty, we commit the keeping our souls, as to a faithfull Creator.

And thus out of a zeal to Gods glory, a care to discharge our duties, and an hearty desire after the comfort and salvation of your souls, we have freely and faithfully declared our judgements concerning your late and present proceedings. If the Lord please to make it effectual for your Reformation, we and all the Churches of Christ shall have cause to blesse God for you; but if for our sins, and the sins of the Land, the Lord make you instruments of misery and confusion (which your present actings do certainly tend to) we will say with Eli, *It is the Lord, let him do what seemeth him good.* But we hope better things of you, and subscribe our selves,

Jan. 17. 1649.

Your servants in the Lord,

Thomas Gataker, Pastor of Rotherhith.
 George Walker, Pastor of John Evangelist.
 Arthur Jackson, Pastor of Michael Woodstreet.
 Charles Ofspring, Pastor of Antholines.
 Henry Robrough, Pastor of Leonards Eastcheap.
 Nicholas Profet, Minister of the Word at Fosters.
 Thomas Case, Minister of Maudlin (Milk-street).
 Stanley Gower, Min. of the Gospel at Martins Ludgate.
 Andrew Faneway, of Alhallows on the Wall.
 Samuel Clark, Minister of Bennet Fynk.
 Thomas Clandon, Pastor of Alhallows Barking.
 John Wall, Minister of Michael Cornhil.
 James Cranford, Pastor of Christophers.
 James Nalson, Pastor of Leonard Fosterlane.
 Thomas Cawton, Pastor of Bartholomew Exchange.

John

John Fuller, Minister of Buttolphs Bishopsgate.
Francis Roberts, Pastor of Austins.
William Jenkin, Pastor of Christ-Church.
Eldidad Blackwell, Pastor of Alhallows Underhaft.
William Harrison, Minister of Grace-Church.
John Sheffield, Minister of Swithins.
Matthew Haviland, Minister of Trinity Parish.
George Smalewood, Pastor of Mildreds Poultry.
William Taylor, Pastor of Stephens Colemanstreet.
Christopher Love, Pastor of Anne Aldersgate.
Robert Mercer, Minister of Brides.
Ralph Robinson, Pastor of Mary Woolnoth.
William Blackmore, Pastor of Peters Cornhill.
Francis Peck, Pastor of Nicholas Acons.
Stephen Watkins, Minister of the Gospel at Saviers
 Southwark.
William Wickins, Pastor of Andrew Hubbard.
John Wallis, Minister of Martins Iron-monger-lane.
Thomas Manton, Minister of Stoke-Newington.
Tho: Gough, Minister of Sepulchres.
Tho: Watson, Pastor of Stevens Walbrook.
Nathaniel Staniforth, Minister of Mary Bothaw.
John Hale, Preacher at Alhallows on the Wall.
John Glasscock, Minister of the Gospel at Andrew Underhaft.
Thomas Whately, Pastor of Mary Woolchurch.
Jacob Tice, Pastor of Buttolph Billingsgate.
Jonathan Lloyd, Pastor of James Garlickhith.
John Morton, Pastor of Newington-Buts.
Ioshuah Kirby, Minister of the Word.
Arthur Barham, Pastor of Helens.
Ben: Needler, Pastor of Margaret Moses.
John VVells, Minister of Olaves Jury.
Robert Matthew, Minister of Andrew Wardrobe.

